THE WITNESS OF THE CHURCHES AMIDST SOCIAL CHANGE IN ASIA

(Excerpts from the Report of the
Assembly of the East Asia Christian Conference
Kuala Lumpur, May 14-24, 1959)

Department on Church and Society

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FOREWORD

The first assembly of the East Asia Christian Conference meeting in Kuala Lumpur, Malaya, May 14-24, has produced a significant 17 page report on the Witness of the Churches in Asia Amidst Social Change. The commission of the assembly which prepared this statement was chaired by Bishop J. L. Valencia of the Philippines, with Mr. M. M. Thomas, associate secretary of the Christian Institute for the Study of Religion and Society in India, as convenor.

The fifty members of the commission included a number of Asian laymen who were especially invited to the assembly to serve as consultants for the discussions on this topic.

The commission was divided into three working groups. The first group, on *Christian Responsibilities in Political Life*, was chaired by Mrs. Ba Maung Chain, a former minister in the government of Burma, with Mr. E. V. Matthews, a lawyer practising before the Supreme Court of India, as convenor.

A second group, on the *Problems of Economic and Social Development*, was chaired by Mr. Cipriano Malonzo, president of the Federation of Labour of the Philippines. Other Asian leaders of this group included the Rev. Inayat Maseh, of Pakistan and Professor Masao Takenaka of Japan, a theologian and sociologist teaching at Doshisha University. The third group, concerned with *Christian Service in the Framework of National Welfare and Development Plans*, was chaired by Mr. Minsoo Pai, a rural worker from Korea, and Miss Tine Fransz, an executive of the National Council of Churches of Indonesia.

The report of the commission was received by the assembly and commended to the member churches as a valuable study document on the problems facing the Christian community in Asia.

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REPORT OF COMMISSION I
"The Witness of the Churches Amidst Social Change"

Introduction

The churches of East Asia are called to be witnesses together to the Gospel of Jesus Christ. What is this Gospel?

First, it is a Gospel of redemption of the whole human race and of the whole created world. By his death and resurrection Jesus Christ has reconciled "all things to himself." His purpose is not to withdraw individual spirits one by one from their involvment with material things and human communities, in order to set them in a purely "spiritual" relation to himself. Rather his goal is "to unite all things in him." Therefore the churches' witness to the redemption of Christ must inevitably include the message of the renewal of society.

Secondly, it is a Gospel of the Kingship of Christ over the world. Therefore the meaning of world history, including that of modern Asian history, is to be discovered in that Kingship, which today is hidden and will be revealed at the end of time. The Church must endeavour to discern how Christ is at work in the revolutions of contemporary Asia: releasing new creative forces, judging idolatry and false gods, leading peoples to a decision for or against him and gathering to himself those who respond in faith to him, in order to send them back into the world to be witnesses to His Kingship. The Church must not only discern Christ in the changing life but be there in it, responding to him and making his presence and lordship known.

It is this that is the substance of the Church's witness amidst social change in Asia today. It is our common conviction that the Church should be a full participant in the new life of Asia, if she is to be effective in witnessing to Jesus Christ as Lord and Saviour.

Our discussions as Christians about economics, politics and society are therefore conversations about Jesus Christ, that is to say, an attempt of faith to discern him in the social change of our nations, and to discover what it means to respond to his call in relation to these changes.

We do not use religious language in this report. We are dealing with what God is doing in secular affairs and man's response must be a secular response. There is no particular virtue in religious language. In preparing this report we have had the leadership of qualified laymen. They seek through these discussions to discover not only the lay mission of the Church but their own place in that mission. Finally, the report claims no complete discernment on the topics it raises. We are all participating in a continuing conversation of the Church's witness in the midst of social change.

In our commission we have examined three areas of Christian responsibility in Asian society: political life, economic and social development, and new

forms of Christian service. We offer the following comments as a basis for further study. We also indicate some lines of action by the churches as well as the EACC.

I. Responsibilities in Political Life

Certain political trends

In the wake of independence there are two major drives in the contemporary life of the countries of East Asia : first, the groping of the peoples to discover a meaningful national self-hood ; and second, their determination to secure rapid economic advance and social justice. Secular democracy and economic progress by themselves do not satisfy the deepest longing of the individual for participation in community. They are therefore threatened by traditional community ties of culture, religion, caste, etc. which give him a sense of belonging. In this tussle the longing for community often proves stronger. Moreover democracy and economic progress are suspect as Western cultural aggression. This situation is capable of endangering both nationhood and its economic goals.

The conflicts thus created tend to retard the development of effective government in the East Asian region. Added to this, parliamentary democracy newly introduced, has shown itself subject to great strains due to the lack of emotional integration of the people as a nation and to the limited educational preparation for universal political responsibility.

The idea and form of democracy

Is parliamentary government the best method in all circumstances for preserving those Christian values enshrined in the world "democracy" ? And is not the development of more authoritarian systems in certain circumstances a more effective means of safeguarding them ? These questions are being asked in East Asian countries today. Democracy, defined as a system of government holding freedom, order and justice in balance, can be distinguished from democracy as a parliamentary method of controlling government. But when parliamentary methods of control over the power of government are abandoned, the Christian, who knows the danger of the corruption of power, is bound to ask what other methods of checks and balances are available in alternative systems. Ultimately a system of government will be tested by its capacity to develop a sense of community among its people, to achieve their deliverance from economic bondage and preserve the basic liberties of individuals and associations. It is our conviction that this balance of objectives will be best preserved only by a democratic system. The challenge before the East Asian countries is to find an indigenous and dynamic form of democracy. It is not necessary to adopt patterns worked out in the different circumstances

of Western society; but our forms should provide strong government committed to national integration and national development and at the same time, a government answerable to the people. Furthermore, for the success of any system of democracy and to achieve economic and social progress, men have to enter into meaningful relationships; for this purpose a web of voluntary associations is necessary. This will give rise to a pluralistic society in which people can overcome the vacuum and rootlessness resulting from the break-up of old patterns and ideas. We may also stress at this stage the extreme importance of exploring and evaluating the cultural past of the great religions in this area, in order to set forth in greater relief the ethical values in them which have relevance to the national search for freedom and social justice. Indigenous cultural foundations are necessary for the emergence and sustenance of healthy democratic secular society.

The functions of the State in contemporary Asia

Static political structures cannot answer the needs of an Asia in revolution. In response to the changing social situation in East Asia today the state has a dynamic role. It is called to function not merely as a guardian of peace and order but as the chief organizer of human welfare and promoter of the growing sense of national self-hood

In connection with these three functions of the state in Asia — to promote national community, economic revolution and human rights — we are often faced with the question of priorities. Many Asians, especially intellectuals and workers, are fascinated and challenged by the quicker pace of economic development in China under Communism. They would like to put economic progress as the first priority even when they are aware of the disregard of human rights involved. Others would give national independence or individual freedom the first place.

This is no doubt a real problem of practical politics. However, as Christians, our concern is not to set precise priorities but to insist that all three purposes of the state must be preserved in the best possible balance. The pursuit of any one of them at the expense of the others will result ultimately in the denial of all.

Much Christian thinking, particularly in the West, has emphasized the necessity to limit state power. This is necessary also in the present situation of social development in Asia; but in Asian countries we must stress the positive functions of government in the re-ordering of economic life, and the duty of Christians and other citizens to accept the authority of the State and a great measure of state imposed discipline, as a means to social progress.

Nationalism in Asia, in contrast to the experience in the West, must be recognized as a positive, integrating rather than a disruptive force. Nevertheless there are at least two dangers: (*a*) There is the danger that a majority

cultural or ethnic group or party, may identify itself with the nation, making use of the state for its self-interest. (*b*) There is the demand for self-determination of minority groups which may endanger national unity and lead to the disintegration of the nation state. These dangers are enhanced in Asia where people have a tendency to give themselves exclusively to a single loyalty. Therefore it is of the utmost importance to foster those checks on and balances of loyalties if we are to develop a democratic structure enshrining fundamental human liberties. In a situation where narrow and inclusive loyalties clash, the need for expanding loyalties and overriding purposes for the sake of national goals, cannot be overstressed.

Furthermore, to create the ethos necessary for steady progress of the nation on democratic lines, the state needs to be responsive and firm : responsive to the legitimate grievances of people and firm in dealing with disturbances that create disorder. One of the marks of a responsible society is that people have opportunities to share in the power and responsibilities of government. Orderly channels of representation are necessary to thrash out differences of ideas and interests. Where these are lacking people tend to resort to direct action against the government. This weakens the basis of democracy and the embryonic democratic institutions in our countries.

Christian participation in political life

The nation is more than the state, but participation in the life of the nation involves participation in the life of the state. The major obstacle to Christian participation in political life is the failure to recognize the lay missions of the Church and the Church's direct involvement in the world for the sake of witness. The inheritance of a pietistic Christian tradition coupled with escapist tendencies already inherent in the Asian religious traditions have to be counteracted. This requires a renewal of Christian understanding of the world. A form of society and a programme of political action cannot be derived directly from the Gospel. But effective exercise of Christian responsibility in political life requires a knowledge of the concrete political realities and techniques, and the capacity to evaluate alternate possibilities in the light of the revealed purpose of God for man and society.

There is no Christian politics in the sense of a universal Christian political line. This is the reason why we have grave doubts about the propriety of naming any political party as Christian. Its programme is bound to be limited by political possibilities and the political realities of a given situation. There are places where Christians can participate fully and fruitfully in politics only by developing a party of their own. This may be justified in situations where other parties are based upon religious ideologies which Christians cannot

accept or where secular parties provide no opportunities for effective participation. In Indonesia, where a Christian party exists, it has no official connection with the Church but we see some embarrassment in the name it has chosen.

The Christian's involvement in the political life of his country requires that the churches organize adequate political education for their own members, for youth and adults alike. And further, we urge that the churches offer such educational services on responsible citizenship to the larger community, including Christians and non-Christians. This is not only a proper act of service to the nation. It will also help church members to confront the realities of public life which they must understand if they are to fulfil their public responsibility.

Christian witness in the world is mainly fulfilled by the lay members of the Church regarding their daily work as a Christian vocation. This means that the churches' witness in political life is mainly articulated as its members become involved in the responsibilities of citizenship, at the municipal, national and international level.

International Relations

The commission did not discuss, for lack of time, all the international problems of importance to Asian nations and churches. We have confined ourselves to a few problems of special importance.

The Church, as a world fellowship faithful to a universal gospel of reconciliation, is inescapably committed to the cause of world community and peace. We are concerned in every constructive effort to reduce the tension between the two power blocs, in the hope that the threat of war may be eliminated and the foundations of a stable peace laid.

The commission considered the specific problem of atomic tests and nuclear weapons. This problem cannot be isolated from the related problems of international tensions and the prevention of war, and we recognize the technical and political complexities involved in dealing with this question. The commission discussed some of the issues raised in the reports of the CCIA and in other ecumenical pronouncements. Asian opinion is unanimous in its protest against the use of nuclear weapons and tests. This is based not only on the evil effects of the atomic fall-out on Asian nationals but on the ground also of humanitarian concern. We believe that Christian opinion in Asia fully endorses and supports the peoples of Asia in this respect. We hope that the nations which carry on atomic tests will pay heed to the voice of Asia which alone has experienced the terrible effect of the atomic bomb and has suffered acutely the baneful consequences of atomic tests. The churches in the area are unanimous in their desire that, in the larger interests of humanity, the testing of atomic weapons should stop. We hope that none of the power bloc countries will bring in or stock atomic weapons in the East Asian states which

are involved in military pacts. We welcome the growth of a new, realistic and dynamic pacifism in the world. At the same time we recognize the fact that the complex situation between the great powers affords no easy solution.

The commission discussed other crucial international problems but could not come to any common mind owing to serious divisions of opinion. The Asian churches are only at the beginning of their conversation with each other and little progress has been made to reach a common understanding of what God is doing in the life of the nations in Asia today. One thing however disturbs us. The divisions of opinion among us exactly, or almost exactly, reflect the divisions of opinion at the state level. Christians in all countries tend to identify themselves uncritically with the official views of their governments. The result is an inability to view the issues of international life and relations afresh and without prior commitment. This calls for the growing together of the member churches in the EACC for the purpose of exploring further the Christian criteria of our witness in international affairs. The EACC has a special vocation to exercise the ministry of reconciliation in intra-Asian tensions. There are also outstanding problems which bedevil relations between Asian countries and the West and make the development of constructive Asian nationalism more difficult, e.g. West Irian. In this sphere also, the EACC may play a leading role as a channel for responsible Asian opinion.

II. Problems of Economic and Social Development

Christians and Economic Development in Asia

The Asian countries are engaged in a struggle to realize a vast programme of social and economic development. As Christians, we are concerned with that struggle because it is, in several important respects, an expression of man's struggle to give meaning to his life. In Jesus Christ is revealed the true nature of God, his will and purpose for man and society. The whole of social and economic life is included in the cosmic purpose of God. In the realization of this eternal purpose we are fellow-labourers with Christ. And therefore it must be the concern and duty of everyone to participate in the search for moral foundations of society and the building up of a new economic life.

What is the Christian evaluation of the people's urge for higher standards of living and economic welfare ? Many in the Church tend to dismiss this urge as materialistic. It is true that man does not live by bread alone. But it must be affirmed strongly by the churches that economic welfare is a necessary means of the good life. It becomes materialistic when it is conceived of as the end of life. Looked at in the right perspective, the search for material security and economic justice, which is a basic drive in Asia, may become a sign of the abundant life which Christ has promised. With wrong spiritual motivation it may also become a curse.

The relation of economic development to human values and to the Christian meaning of life needs to be clarified in the present Asian situation. This is possible only through Christian participation in the processes and plans of economic development. Productivity and industrialization are certainly not means of spiritual salvation, nor are they a panacea for all the social ills of life. But they are gifts of God and the marks of God's providence to men in this generation. The Church, too often indifferent to God's creative activity in this area of life, has given the initiative to the forces of materialism. The need of the impoverished masses in Asia reaches to heaven, crying for an emancipation revealed in the love of God through Christ.

The basic aim of the development programmes of the Asian countries should be to bring about social justice, to provide equal opportunity for free development of the individual person, to raise the standard of living and to secure the general welfare. In the light of the above a careful evaluation has to be made of the existing economic development programmes of Asia :

— Harsh poverty continues to be one of the most disturbing facts of most countries of Asia. For example, it is reported from a Christian study conference in Indonesia that for the majority of the Indonesian people, the present economic situation marks a decline in the level of life.

— In many areas, for example in India and the Philippines, there is continuing large scale unemployment and underemployment. This a serious problem for these nations and especially for their youth.

— In other areas yet, for example in Japan, the danger is that the relatively high level of income which has been achieved will decline if new capital investment and higher degrees of efficiency are not realized.

The immediate aims of economic development in Asia are clear : increased productivity of labour, especially in agriculture, expansion of industrial output, and increased trade between the Asian countries and with the rest of the world. And all this must be accompanied by a determined will to distribute equitably the new wealth created by this economic development. This action is necessary to provide jobs, homes and food for millions who are looking for employment and a livelihood. But if this is to be realized it requires a great new effort of economic and social development in Asia. There is a reservoir of wealth and human resources in Asia to make this possible.

The pattern of economic development

What structure and pattern of development should be adopted to bring about this needed economic expansion ? Economic development involves capital accumulation, its efficient investment, the mobilization of labour and its training in the techniques of modern industrial enterprise and the development of the standards of administrative and technical efficiency without which modern organized economic life is impossible.

The whole of Asia is challenged by the Communist claim to provide the means of rapid economic improvement which these countries seek. The basic question confronting people is whether such rapid development can be achieved in the setting of a parliamentary political system built on free elections and universal suffrage and without recourse to totalitarian methods. The primary task in Asia is to secure freedom from want through responsible economic planning, without which the growth of the institutions of democracy will be seriously threatened.

In view of the above, the churches need to keep certain fundamental points clearly in mind :

— It is recognized by competent economists in Asia and elsewhere that economic development in the countries of East Asia involves planning by the state, implementation and control of this planning, the formation of new industries through government initiative and at the same time the stimulation of the cooperative movement on a wide scale. Because of the large measure of state initiative and control implied in this pattern of development, several Asian nations have defined their goal in economic life as Socialism, or the Socialist pattern of society. This method of economic development is based primarily on practical rather than ideological considerations. In all these countries the state plans for development recognize the important role for private enterprise. But the magnitude of the social-economic development required in Asia today is so vast and pressingly urgent that it is impractical to rely primarily on private enterprise operating within the framework of the free market system.

— The practical and moral problems of carrying out a planned social and economic development programme cannot be overlooked. Our Christian view of man and society requires us to call attention to the dangers of government bureaucracy coupled with the accumulation of power, the growth of an attitude which considers that man is only a unit in a mass society.

Christians in Asia must continually reaffirm that the Gospel transcends all economic ideologies. By their acknowledgment and interpretation of the lordship of Christ over the world they can help their fellow-men to understand the necessity for rapid industrial development, the moral ambiguity of the techniques employed, and challenge the inevitable tendency to give particular patterns of economic organization a religious sanction which they do not deserve.

Goals of Economic Planning in Asia : Land Reform and Industrialization

Land reform. Most of the Asian governments are making serious efforts to rid themselves of old feudal land-holding patterns in agriculture. Pakistan, for example, has recently made significant progress in this regard. In most countries private ownership by cultivators is now accepted as a matter of principle. These countries have also undertaken large programmes of

agricultural development to support their programmes of land reform : rural financing, provision of better seeds and fertilizers, and other aids to farmers. But all these efforts are not yet producing results adequate to make the countries self-sufficient in food and to overcome rural unemployment. The problem of increasing agricultural production is of the greatest importance because of the increasing population. But the solution is connected with the pattern of land ownership and with land reform. Where land has been divided in small parcels for private ownership by peasants there is the need to develop cooperative farming to ensure the best utilization of the land and other resources.

The development of cooperative farming raises questions of incentives, freedom of private ownership and productivity. What is the thinking of the Church on these questions ? Should the Church encourage its members to take part in a programme of farming cooperatives ? These questions are very real in many countries...

Industrialization. The most important element in the economic development of Asia is to step up the rate of industrialization. This is necessary to provide work for growing populations which cannot find employment on the land. Governments are now giving more attention to the urgent need for rapid expansion in the industrial sector. To make this possible there must be new efforts for capital accumulation, more facilities for the training of managers and skilled workers, planning for balanced industrial life, and provision for the many new social problems which arise with the development of industrial community. In this process there are many hard choices : between greater capital accumulation and the expansion of welfare services ; choices between producers goods and consumer goods industries ; and choices in the location of industry, which involves the movement of population to new homes and a new environment. There is also the necessity to work out patterns of industrial development which mitigate the inhuman breakup of village societies and the creation of disorderly aggregations of cities.

Community Development. The economic development for which Asian countries are striving is often hindered by cultural and social elements in the life of the community. For example, in many countries the caste or traditional communal groups and the joint family system prevent the freedom of the individual to change his occupation or to develop new patterns of work. Traditional and negative attitudes toward life and toward work also are hindrances for the development of industrial society. And in many parts of Asia, the classical religions take a negative or fatalistic attitude toward the world and this hinders positive action for the development of the economic and social life. In some areas, in the process of change, there is also confusion about moral standards resulting in corruption in public and private life, which plays havoc with programmes of economic development.

It is our conviction that the churches should be deeply involved in the whole process of economic and community development. Otherwise all talk of moral and spiritual values will remain unrelated to the technical and social realities of the situation. In most churches this concern is yet to be realized. While differing and sometimes conflicting views are held on the solution of industrial and agrarian problems, especially in the different situations of Asia, there is a need to study these problems within the Christian community and to try to discern God's will in the light of the various situations. The churches have pioneered in creating new forms of community life and now that the nation is alive to the new possibilities they must make their contribution within the total national movement as it seeks to build community on a new basis. They cannot leave the field to the state and its experts.

In this realm the Church has distinctive insights, based on the Christian understanding, about the dignity of work, the concern for social justice and individual freedom, the protection of women's rights, the place of reason in approaching social problems, and the responsibilities of social movements in community life.

Special Problems connected with social and economic development

Trade unions and peasant organizations have arisen in Asia owing to the felt need of the workers to protect their rights and prevent exploitation ; to secure a more equitable share in the earnings of industry ; to guard the tenure of their employment ; to provide a means of fellowship and community in the midst of the lonely crowd which is created by modern industrial society. These associations will inevitably play an important role in the economic and social development of Asian countries. Christians must be more aware of the problems and the struggles of these movements if they are to understand and relate themselves to the creative thinking of the masses of the people in their communities. They must help produce leadership for these movements and they must support their members who are participants in these organizations. The indifference to the problems of these mass movements of workers and peasants reveals one of the fundamental weaknesses of the churches in Asia today.

One of the obstacles to more rapid economic progress in many Asian countries is the restriction put upon women immobilizing a large segment of national human resources. The improved status of women is a vital concern of a Church which seeks to promote both the individual and the general welfare. In many countries religious factors underly such restraints and it is one of the urgent theological and sociological tasks of the Church to interpret Christian teaching regarding the place of women in the home, in the community and in vocational pursuits, and in the national life.

Health and welfare is also of special importance in economic development. In Asia these matters cannot be left to voluntary action and individual responsibility; they are an important concern of government. In this connection there are some hard choices between more or less industrial development and more or less welfare and health programmes. The Christian community can help supplement government programmes and it can do much to see that Christians around the world face the realities of the situation.

Population Growth and Family Planning

Falling death rates without decrease in birth rates are causing a rapid population increase in Asian countries. This is adding to the strains on food resources and land scarcity in many regions. Rapid increase of population, high density of population and overpopulation in relation to resources all confront the Christian churches with issues demanding positive statements for the guidance of church members and leaders. One of the problems is that somes churches in East Asia do not wish to discuss these questions.

The following might be considered at all levels in the churches: *(a)* local, national and regional consultations in which social workers, doctors, theologians and economists participate for study of the issues; *(b)* Church participation in studies organized by non-church groups; *(c)* Campaigns under church auspices for the dissemination by competent persons of information about family limitation by ascetic and/or scientific means.

We affirm that limitation of the size of the family is a decision to be reached responsibly by husband and wife. (It is obligatory on educational agencies in this field to aim their programmes at men as well as women.) There can be good Christian reasons for limiting the family apart from demographic considerations of controlling population. Considerations of family welfare must be regarded as supreme. To belittle the family in the interest of general population control is, by Christian standards, a sin.

Governments in various Asian countries are giving much time to these questions. In India, Pakistan and Indonesia, the government is taking an active interest in family planning and is promoting research to find new and suitable methods of birth control.

The Japanese government is conducting programmes of public education on birth control and the use of contraceptives. It is to be hoped that there will be such an increased acceptance of this programme that the widespread resort to abortion, either legal or illegal, will be generally discarded as a means of family limitation.

In connection with population problems the resettlement of peoples as a result of demographic considerations must be studied further. We hope the migration conference being organized by the World Council of Churches will take up this question.

Industrialization of nations can often so increase their resources that a rise of populations may occur without economic and social strain. The churches must accept responsibility for assisting in such industrialization by supporting related moves for the international control of raw material supplies and freer access to the markets of the world.

Foreign Economic Aid and Technical Assistance

It is generally agreed that economic development in Asia can be greatly accelerated with economic aid and technical assistance from abroad. The psychological, ethical and other aspects underlying this problem have been well-formulated in many recent ecumenical statements. We recommend for study the formulation of the Siantar study conference on *Social Goals for the New Asia* (Siantar, Sumatra, March 1957) and the recent statement by the World Council of Churches (Nyborg, 1958) which show very well the present state of thinking in the churches. Our commission is in general agreement with these statements.

Participation of the Christian community in programmes of economic development

The churches have not only to be concerned with the fundamental ethical and spiritual questions involved in national programmes of economic development in Asia. They can also initiate imaginative action projects aimed at meeting the needs of their neighbourhood. Churches must continue to stimulate action in this field in which they pioneered in the past.

— In India and the Philippines and in Japan, there are many Christian centres for education and research on the practical economic problems of rural life.

  More use can be made of these centres by churches throughout Asia. In Indonesia, particularly, there is a desire to secure training for their youth and church workers in the field of community organization and projects for economic betterment.

— In many countries the churches are experimenting with polytechnic schools as a means helping of youth to make better use of the new economic opportunities offered by national programmes of electrification and industrialization.

— There is particular need for more Christian study of the social and economic problems of urban areas and the opportunities for creative service in these areas.

— The EACC can help by sponsoring visits by experts to give advice on specific projects. In several countries there is a great desire for such advice. Japan, because of its great experience with small industry in the rural area could be of particular service to other Asian countries in this respect.

It is our conviction that in this most important area of Christian education and service through community uplift, the Church itself need not always take the initiative but might rather encourage its members to form cooperative societies or other autonomous groups which will be responsible for carrying on the programmes.

The Impact of Technology on Traditional Common Life

The introduction of technology in the countries of Asia has brought into existence the factory system, in which millions of rural agricultural people are coming to work. The nature of work in these modern factories is entirely different from work in the farm and in the small cottage industry. Technology increases the possibility of work becoming monotonous, fragmented, and apparently less creative.

The factory system also engenders impersonal relationships between employers and employees and even among employees themselves. This is partly the reason for the feeling of loneliness and isolation which drives the worker back to his village periodically.

Also, modern industrial work requires a form of training outside the family in technical institutions. It requires a new type of discipline, with the labourer working in coordination with thousands of other workers. A slight delay or neglect can easily upset the assembly line. Therefore the worker has to adhere to a working schedule, after which he has his leisure time. This clear demarcation between working time and leisure time is a new phenomenon for the villager.

The place of living and work is separated. Many factories are congested, ill ventilated and unhygienic. The same is true of the residential quarters of the workers, which are often mere slums, with degrading effect upon the health and personality of men, women and children.

Technological development also sets man in a new cycle of time. He is free from natural time, but bounded by mechanical time. The hours of his work may be in contrast to his farm schedule. He receives wages according to the time he has worked. Thus the notion: time is money becomes the underlying assumption of industrial workers. Partly owing to the low wages and also to the increasing competitive drive, industrial workers tend to become captive to a utilitarian view of life. Lacking healthy recreational facilities in the city, they are prey to the temptations and misuses of leisure time, common in our large urban situations.

Thus while the transition from rural to industrial patterns of life creates the opportunity for growth for independent selfhood, it produces at the same time new forms of destructive pressure upon personality marked by loneliness in the city, new forms of bondage in organized industrial life, meaninglessness due to the mechanical drugdery of the new setting, and lack of creativity in work.

Technology also has its influence on rural life. Industrial cities draw the young and more adventurous men from the villages. The community life of the villages is disrupted as a result of the new influences, such as the money-economy. The village is not a self-contained unit of production and consumption. It imports goods and services from other regions and even from abroad. Modern means of communication and transportation have speeded up this process. As a result the interdependence which held together the members of the village is disappearing.

Technology has also affected the rural families in important ways. Men come to the industrial towns, leaving behind their wives and children. This frequently produces tension and disintegration in family life. And the new avenues of work for women and the higher money incomes for the workers also affect the family. The impact of technology on the tradition pattern of the family is therefore uprooting and disintegrating, and through the family the whole society is affected. Once isolated from one another by these disruptive forces people can hardly be reunited on the basis of the family. New groupings like labour unions, factory clubs, etc. partly or entirely take over the social functions of the family.

In rural life, ethical decisions are made within the framework of an intimate community based on custom. In modern industrial society these tend to be replaced by pressures of the various organizations acting on the individual so that he feels a new uncertainty and ambiguity in moral decisions. He needs far greater spiritual resources to sustain himself in the situation and to give meaning to his new life. He needs also guidance to relate himself to the many new social groups without losing himself.

It is obvious that, if the Church is to be a real shepherd and home to man in Asian society under the steadily increasing force of technology, there is need for it to break away from traditional patterns of life and witness.

III. Christian Service in the Framework of National Welfare and Development Plans

Throughout this report we have seen that the new factor in the Asian scene is the struggle of the peoples of Asia to build a new society. In the light of the plans for national welfare and development the Christian Church must reassess its traditional service institutions and find new ways suitable to the new situation. In this connection we would indicate a few basic principles to guide the new *diakonia* of the Church in Asia:

(1) In the situation of rapid social change in Asia, accompanied by the awakening of the ancient religions to social values and the development of state programmes for the welfare of the people, the emphasis of the Church should be more on the witness and service of individual Christians in secular

institutions of national life than on Christian institutions of service. This calls for the Church to develop lay institutes for Christians in secular professions, for example, doctors, lawyers, teachers, social workers. It also calls for building up Christian fellowships of laymen working in the different professions. The laymen must be helped to understand their secular work and approach its problems in the light of the Christian revelation. They need a new form of theological education for this. Pastors must also be trained to support the ministry of the laity.

(2) At a time when every form of Christian service involves active cooperation with the state and the community (consisting of adherents both of other religions and of no religions) there is need for the Church to work out the theological and practical basis of such cooperation in planning and in the implementation of welfare services within a secular framework.

(3) There is need for the state and voluntary agencies to define the areas where each can play a positive part. In most countries of East Asia the state recognizes the important role of voluntary action in social welfare. Often the voluntary welfare workers have great professional experience which the government recognizes. Furthermore, only the voluntary agencies can provide the human touch which most social services need. The inner life of men and societies can be transformed only through the response to voluntary action. Legislation for social change is necessary, but there are definite limits to the coercive power of the state, in achieving social reform. The Church therefore, along with other voluntary organizations, may have a larger part to play in national social development than ever before.

(4) Generally speaking, the emphasis of the Church in Asia should be on simple and mobile forms of service rather than on the building of large institutions. Some large institutions will be necessary for training of leadership and meeting other special needs.

(5) There are many areas in which the Church may still pioneer. For example, in areas where service requires personal sacrifice : in remote villages, or in congested areas of the city. Here the Church may very well challenge young people to the vocation of service and also prepare them and nurture them to meet this challenge. There are also opportunities to start new ventures ; in fields such as among handicapped children, the chronically ill and the aged, psychiatric clinics, rehabilitation of discharged patients, discharged prisoners, help to villagers adjusting to urban life, education for citizenship and community, and social work in slum areas.

The Church may organize the enlistment of youth for short periods of voluntary service before marriage and entry into professional life.

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